

an illuminating study of the historians of Anselm's abbey at Bec, while Gillian Evans adds to her own seminal work on Anselm's thought by interpreting his approach to sacred history.

Other contributions related to a particular kind of material which has engaged Sir Richard's attention since the publication of *The Making of the Middle Ages* (London: Hutchinson, 1953), that is, accounts of visions, hagiography, sermons, miracle-collections and the like. This fascinating but elusive material has been explored for its historical relevance by Peter Carter, in 'The Historical Content of William of Malmesbury's *Miracles of the Virgin*' (pp 127-167), which makes available a portion of his doctoral thesis which included the text of the *Miracles of the Virgin* and a translation of this text together with invaluable historical notes and which, in spite of a different printed edition, remains the standard work on the subject. Alexander Murray has presented a thoughtful and perceptive study of the manuals of confessors in the thirteenth century ('Confessions as a historical source in the thirteenth century' pp 275-323) which provides new insight into the mind of the penitents and confessors of that century in England, which is illuminating and at times

moving. An outstanding contribution by Valerie Flint ('World History in the Early Twelfth Century; the *Imago Mundi* of Honorius Augustodunensis' pp 211-139) continues her earlier work on this author and offers a tantalising suggestion of a future edition of the text.

The volume is beautifully produced by the University Press, and contains a list of Sir Richard's publications. Many references in the essays, above all those to Rupert of Deutz, Abelard and the early Schoolmen, lead one to hope that Sir Richard's list of publications will soon be out of date and need enlarging. It would be inappropriate to offer detailed negative criticism of the content of essays primarily constructed for celebration, and indeed there would be little in that vein to say. It is more fitting to conclude this survey of this excellent volume offered to Sir Richard by his English Pupils (cf. his only publication in the year 1941, p 495) by completing the quotation so gracefully chosen by Margaret Gibson as a sub-title to her essay: 'Laudemus viros gloriosos et parentes nostros in generatione sua. Multam gloriam fecit Dominus, magnificentia sua a saeculo' (Ecclus, 44: 1-2).

BENEDICTA WARD S. L. G.

LITURGY RESHAPED edited by Kenneth Stevenson, SPCK, 1982. pp 182. £8.50.

"Liturgy is the Cinderella of theological studies", writes Kenneth Stevenson in his constructive essay on the Intercession in this collection. The Liturgical Renewal movement is only now beginning to uncover for most people the importance of the liturgy as more than a purely cultic observance, and consequently to reveal the necessity of a deeper and fuller understanding of what we are doing when we gather together for Christian celebration. Our present rediscovery of the centrality of liturgy owes much to the devoted labours of scholars of the Cinderella period, and this festschrift for Dr Geoffrey Cuming, the distinguished Anglican liturgist, on the occasion of his sixty-fifth birthday, illustrates most aptly both our debt to the past,

and the flowering of Christian understanding which current liturgical studies can open up for us.

As might be expected, the majority of these essays are by Anglicans, but with three Roman Catholic and two Free Church contributors, the ecumenical element is well represented. Indeed, the point is made by the Dominican Pierre-Marie Gy in his preface that "a fundamentally ecumenical convergence has taken place in the liturgy", so that we can now contribute to one another's understanding of liturgy in a way impossible even twenty years ago.

The title of the book is a graceful allusion to the final chapter, on Prayer Book revision, of Dr Cuming's own magnum opus, *A History of Anglican Liturgy*, rec-

ently revised and reissued, itself in its lucidity and comprehensiveness an essential resource for anyone studying the worship of the Anglican Communion as it has developed over the last 400-odd years. It is basically a study of texts: the essays in this collection are the work of those who, being grounded in the scholarship of such as Dr Cuming, are now able to use that basis to explore further what liturgy has been, and thence to draw conclusions as to what liturgy now is, and how we should do it.

One of the most interesting essays for readers of *New Blackfriars* must be that by the Methodist liturgist Geoffrey Wainwright, "Between God and the World – Worship and Mission", in which he reveals the liturgy as "the ritual focus of the Church's evangelism and ethics". The eucharist, he says, should be so ordered that it exemplifies justice, peace and joy in the Holy Spirit because "having learnt and experienced this in the paradigm of the eucharistic meal, the Church is committed to an everyday witness in word and deed which will give the opportunity for all the material resources of creation and all occasions of human contact to become the medium of that communion with God and among human beings ... in which the kingdom of God consists". When liturgy is seen in this light, the importance of studying it, of exploring its roots and its potential, becomes apparent.

"Neither do I collect postage stamps", said Dean Inge in answer to Professor Rat-

cliff's enquiry as to whether he was interested in liturgy. The nit-picking obsession with rubrics which one imagines to have been in the Dean's mind when he spoke thus has long been left behind by contemporary liturgists: instead we have in these essays a deep concern for the rediscovery of fundamental principles of Christian worship and their application to the present needs and potential for growth of the worshipping community.

None of these essays is dull: Paul Bradshaw on "The Liturgical Use and Abuse of Patristics" is pleasantly and salutarily provocative; Colin Buchanan on "Revision in the Church of England in Retrospect" gives a useful and lively summary of that subject, spoilt by a tasteless and hurtful allusion to the late Dom Gregory Dix which is unworthy of Buchanan. In "Reform of Symbols in Roman Catholic Worship: Loss or Gain" Balthasar Fischer maintains, against its critics, that post-Vatican II Roman liturgy has, in the field of symbolic expression, been enriched rather than impoverished by its re-ordering: the book would be worth reading for this essay alone – but then the same could be said for almost every essay in it. Unlike most festschrifts it is packed full of good things for the non-specialist as well as for the specialist, for whom it must be required reading.

JILL PINNOCK

HISTOIRE DE SAINT DOMINIQUE, by M. H. Vicaire. Revised edition, Editions du Cerf. 1982. 2 vols (pp 388 + 374). 113F.

After its publication in 1957, the original edition of Vicaire's HSD rapidly established itself as the major biography of St Dominic and its author as the doyen of early Dominican history. Since then a great deal of work has been done, much of it by Vicaire himself; some of the results were incorporated into the Italian and German translations of HSD. Now, at last, we have the eagerly awaited complete revised edition. Throughout the two volumes the author has made changes, great and small, in accordance with the findings of recent scholarship, which often serve to

clarify or correct points of detail, some of them extremely interesting. The over-all picture of the saint is not substantially affected.

The nature of the book remains what it was before: very high class hagiography. The author weaves together meticulous historical scholarship, imaginative recreation and edifying interpretation. The whole is extremely engaging, and gives a most moving picture of St Dominic against the background of the events of his time. And the solid history is usually clearly enough demarcated, so that the historian